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vating one of the muscles which rotates the eyeball downwards is the *patheticus*, from the familiar Greek verb meaning to 'suffer'. Another pair of cranial nerves of wide distribution is known as the *par vagum*, 'the wandering pair'. Still another, divided into three branches, is the 'trigeminal'.

We have many 'insulas', 'lacunae', 'isthmuses', 'promontories', 'pyramids', a 'hiatus' here and there, 'canals', 'ducts', 'fenestrae', 'aqueducts', 'trochleas' ('pulleys'), 'tunics'.

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RECENT ARCHAEOLOGICAL DISCOVERIES IN ITALY¹

The Italian Government deserves no little credit for continuing, notwithstanding the stress of war, the publication of the *Notizie degli Scavi* in the ample manner familiar to all archaeologists. While systematic digging is naturally turned to other than archaeological aims, the heroic present has not wholly displaced Italy's interest in her great past. These belated fascicles of the *Notizie* that lie before me now—three, four, five, and six of the year 1916—with their record of patient learning, awaken conflicting emotions. They seem to belong so wholly to the days before war came, something alien now, and forever remote. What does a bit of an ancient ruin matter now, or an ancient cemetery? But on second thought they seem a symbol of Italy's permanence too. It is as if this methodical measurement of groins and ashlar were in itself a realization that what has been still is and shall be, though the enemy stand at the gates.

In Rome, civic improvements have brought to light a variety of finds. Excavations on the Via Po (the ancient Via Salaria), during the last months of 1915 and the first of 1916, revealed a small rectangular Columbarium built of *opus reticulatum*, and one hundred and forty-three mortuary inscriptions. One of these, composed in pentameters, has a hemistich—*apstulit atra dies*—which is certainly an echo from Aeneid 6.429: *abstulit atra dies et funere mersit acerbo*. The chance discovery of a large marble sarcophagus at Mezzocammino, about 11 kilometers out on the Via Ostiensis, led to the excavation of an ancient cemetery and the identification of the Church of St. Cyriacus, which, according to the *Liber Pontificalis*, Honorius I (625–638) built at the seventh mile of the Via Ostiensis. The cover of the sarcophagus is divided into two fields by a rectangular shield held by two putti. To the right of it is a representation of Jonah being swallowed by the whale, to the left the adoration of the Magi. The front of the sarcophagus also contains Biblical scenes. To the right are the three miracles of the healing of the paralytic, the blind man restored to vision, and the resurrection of Lazarus; to the left, St. Peter renouncing Christ, St. Peter carried to prison, and Moses

striking the rock. A small apsidal building of the fourth century, parallel to the Via Ostiensis, disclosed other sarcophagi, two small, and one large. The Church itself, built upon a cemetery, is oriented from south-west to north-east, with the apse turned to the north-east. The entrance lay in the northern side. The lower portion of the walls consists of blocks of tufa, the upper of *opus incertum*. The dimensions of the foundations are about m. 20 x 8.

In repairing the walls of the Instituto Romano dei Beni Stabile (Via Principe Umberto), which were damaged by the earthquake of January 13, 1915, a solid pilaster, composed of six travertine blocks, was found. This may have formed a part of some structure in the Gardens of Maecenas. The R. Instituto Tecnico Leonardo da Vinci, formerly the monastery of S. Francesco di Paola, also suffered from the earthquake, and the course of repairs disclosed a subterranean chamber about 5 by 5 meters, with an entrance on the north side. Several small objects, of slight importance, were found in the chamber—a marble herm, 2 clay lamps, etc. More important was the discovery of the ancient cross-road which connected the Via Appia and the Via Latina about seven miles from Rome. This was found about 30 centimeters below the level of the Campagna. It is 2 meters wide and is excellently preserved throughout the distance (40 meters) which has been excavated.

The only work of any artistic worth found is a headless statue representing a matron in the guise of Ceres, uncovered in connection with improvements to the Rome-Naples railroad near the arches of the Acqua Felice. With its plinth, the statue measures about 1.69 meter in height. The figure, clad in a chiton and a himation, rests its weight upon the right foot, and conforms to the Praxitelean type. Especially fine is the execution of the left hand and the draperies. The work is doubtless a copy of some celebrated original and was intended for a niche in some sepulchral monument, as the unfinished back seems to show.

At Pompeii, a number of inscriptions were found in the Via dell' Abbondanza. Excavations in the Casa di Trebio Valente revealed an elegant marble stand whose support is a herm of the bearded Dionysos, and three bronze statuettes, of inferior merit, representing Venus, Mercury, and Hercules. More interesting is the Oscan inscription painted in red letters which was found on the exterior wall of No. 2, Insula IV, Regio III. Unfortunately, about one-third of the inscription was destroyed by the subsequent insertion of a window to light the shop.

The inscription contains data that are of interest in early Pompeian topography in that it mentions a Via and a *Turris Mefira*, and a *Porta Urubla*.

At Ostia, the excavation of the Piazzale delle Corporazioni was completed. G. Calza therefore takes occasion (pages 138–139) to coordinate the data offered by the reports of earlier work and to present a description of the Piazzale which scholars will assuredly find

¹This paper was written in April, 1917, but its publication has been unhappily delayed, of necessity. C. K.

helpful. In addition to two inscriptions there were found two marble plaques ornamented with representations of the four seasons and two lateral triumphal fascies. These doubtless formed parts of a door. Spring, summer, and autumn are represented by winged putti; winter, by a winged female in a cloak. In the region between the Decumanus and the Via di Diana, a small sculptured column came to light, showing the Good Shepherd as a beardless youth, clad in a short tunic. It is evident that sheep were not the sculptor's specialty; the Shepherd, however, is well done. Another discovery, by an odd coincidence, bears witness to the religion which was supplanted by Christianity. This is a beautiful cylindrical altar found *in situ* in a small square between the Via di Diana and the Decumanus. It is of marble, measures 1.35 by .88 meters, and dates from the first century of the Empire. Its low relief sculpture represents a sacrificial scene. In the center is a square altar with a garland and bucrania, upon which a fire is burning. To the right of it is Hercules with his lion's skin flung over the left arm. At his feet is a pig. Behind him is a dancing Satyr of youthful aspect leading a man; these same figures, in slightly different attitudes, appear also to the left of the altar. The composition is good and the work not devoid of grace. An inscription between Hercules and the figures to the right of him reads: . . . (vico m)ag(ister) d(e) s(ua) p(ecunia) f(aciundum) c(uravit) Laribus vicin(is?) sacrum. And below: aram marmoream. Vicomagistri are known at Ostia; Laribus vicinis, if that is the correct reading, is strange. Among further discoveries at Ostia are an inscription to Aufidius Fortis and a terra cotta lamp ornamented with a small quadrangular structure and the bull, Apis.

At Carrara, some interesting iron implements of Roman times were found in a marble quarry. A collection of 544 coins of the Republic, found at Imola in July, 1913, is described by A. Negrioli (159-163). In April, 1916, 192 archaic Greek silver coins were found at Curinga (Bruttium), of which about one-third disappeared among the contadini. At Città di Castello, the ancient Tifernum Tiberinum, a necropolis was uncovered, in which the dead had been laid side by side with the heads toward the east. One is reminded of the similar orientation of bodies in Neolithic graves (see H. F. Osborn, *Men of the Old Stone Age*, 476). Near the railway station at Terni 53 graves containing skeletons, pottery, fibulae, etc., were found in 1911 and 1912, which are now discussed exhaustively by E. Stefani (191-226).

From Alife comes an interesting bronze statuette of Hercules Bibax. The hero is represented as a young man of muscular proportions, resting his weight upon the right foot. He is girt with the lion's skin for loin cloth, and carries a drinking horn in his right hand. The work possesses vigor but lacks grace. According to A. Levi, who publishes the statue, it is a derivative of the type created by Lysippus. The tradition of Greek art is further represented by two sculptures in marble

from Sezze. The first of these is a Muse clad in an exomis and himation, and the second is a head of the Apollo type which is strongly reminiscent of fourth century work in Greece.

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REVIEW

A History of Greek Economic Thought. By Albert Augustus Trever. Chicago: The University of Chicago Press (1916). Pp. 162.

The title of this doctor's dissertation is misleading: most of the ideas which are here discussed are not economic but ethical or political.

Of course the distinctions between economics, ethics, and political science are recognized by the author. On page 10 he says:

The assertion that Greek economic theory was confounded with ethics and politics has become a commonplace. The economic ideas of Greek thinkers were not arrived at as a result of a purposeful study of the problems of material wealth. All economic relations were considered primarily from the standpoint of ethics and state welfare. "The citizen was not regarded as a producer, but only as a possessor of wealth".

In the next sentence he adds, properly enough,

Such statements are too commonly accepted as a final criticism of Greek thinkers.

In the main, however, we are bound to say, this criticism is justified by Dr. Trever's own exposition, and very little of all the material which he has collected from the Greek literature deals with the problems of human life from an economic standpoint. The same confusion appears to exist in Dr. Trever's own mind, for under General Conclusions on the Importance and Influence of Greek Economics, he includes among the "important principles" which gained "recognition by one or more Greek thinkers", the statement "that all economic problems are moral problems (147).

On the other hand, "despite the fact that Greek thought in this field was incidental to moral and political speculation, and despite a certain philosophic prejudice and limited economic vision"—these are Dr. Trever's own words (146)—, some views of these Greek theorists are distinctly economic. The following, taken from the General Conclusions (146-147), will serve as examples:

that the criteria of economic value are intrinsic utility, economic demand, and cost of production; . . . that the division of labor is the fundamental principle at the foundation of all exchange; . . . that commerce merely for its own sake does not necessarily increase the national store . . . that private property is not a natural right, but a gift of society, and therefore that society may properly control its activities. . . .

Not only were such principles enunciated by ancient Greek philosophers, but, as Dr. Trever shows, Greek literature contains many practical suggestions for the solution of modern economic and social problems; many of the arguments for and against some of our modern